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THE END OF A MISSIONARY ERA IN CHINA

Victor Hayward writes on the above subject a paper supplementary to West's "The Lessons of a Failure" which was reported on in the last issue.

1. As to our goals, he points out that certain main objectives have stood the test. If our objective was "to preach the Gospel and to plant the church, then, in spite of all the failure that besets human effort in general, and has in fact specifically marked the missionary cause in China, this task has not been done in vain."

2. Judgment on Imperialism. The Communist proclaims his philosophy without any taint of racial superiority. "Could it be that real concern with economic justice for the common people is, in fact, nearer to Christian ideals than the privileged education and social services which Christian institutions have made available for the relatively few?... In view of what has happened in China, missionary societies would do well to view with the utmost concern every act or advantage which may seem to identify their cause with that of a foreign power."

3. The weaknesses of the church in China are a reproduction of the weaknesses of the Christian movement in the west.

4. Self-support requires spiritual roots. At least token contributions should have been required from every church for every national organization, such as NCC and CLS. On that basis less probably could have been done, but it would have been better to have done less and have had it better based.

5. He states clearly the dilemma regarding church leadership: If salaries are kept on a self-support basis, it is impossible to have a highly trained ministry. He suggests the development of the lay pastoral system supplementing a circuit system for the ordained minister.

6. Mission-church relationships have been better in China than in some other lands. But "a premature merger of Mission and Church proves stultifying in the endeavour to build up the indigenous church." Churches should become fully independent of the mother church as speedily as possible.

7. Denominationalism has been a scandal. The missionary has been regarded as the perpetuator as well as the cause of denominationalism. Lutherans and Seventh Day Adventists, who had never been a part of the NCC, made application for membership as soon as missionary pressure had been removed.

8. The most tragic failure has been in the lack of clear, sound theological teaching, so that Christians were not prepared to meet the impact of Communist teaching.

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9. The greater vitality of the indigenous Christian sects suggests that the churches which have been more closely connected with the Missions would have been better off if they had had greater independence of movement and had been freer of mission direction and control.

10. There are some aspects of the Communist attack upon the life of the churches which constitute a threat to their very existence, notably the breaking down of the sense of Christian fellowship under the propaganda of hatred.

11. There is an ambiguity in the use of the word Failure. We should never speak as if we implied that, had only our Western civilization been more Christian, or had only our missionary effort been more worthy of the Lord we serve, there would have been no failure. A church who, like her Lord, refuses the world's way of power, must always seem to fail, even when it bears the seeds of future triumph.

FITZGERALD: REVOLUTION IN CHINA

This book (Cresset Press, 1952, 21/; N.Y. Frederick A. Praeger, Inc.) is one of the most important recent books about China. Prof. Fitzgerald is an Australian historian, who from 1946-50 was on the staff of the Australian Embassy in Nanking and Peking. The book is a well-balanced appraisal of the Chinese Revolution.

There is one chapter on Christianity in the Chinese Revolution. Rev. Bruce Copland had reviewed this chapter in a four page mimeographed statement which is available from his office (156 Fifth Avenue) to those interested.

THE CHRISTIAN BOOKMAN

Vol. 1, No. 1 of The Christian Bookman for Overseas Chinese was published in Hongkong by the Council on Christian Literature for Overseas Chinese. It continues the advertising of Christian literature in Chinese that was formerly done by The China Bookman, published in Shanghai. A complete list of the Council's own books takes 28 of the 92 pages in this Quarterly. Next comes the Lutheran Missions Publication Society with 12 pages of their books available in Chinese in Hongkong. The Bible Book and Tr Depot has reprinted a number of CLS publications, including Temple's Readings in St. John's Gospel, Paterson Smith's How to Read the Bible, Frank Price's Rural Readers, and some of the Nanking Seminary anthems. Other concerns with briefer lists to report are: Alliance Press, China Sunday School Association, Christian Witness Press, Hong Kong Bible House, Kong-Sheng Kung Hui (Anglican), and Dr. Y. T. Chiu (books and tracts).

Prizes are offered for the best original work in Chinese under six different headings: A Monograph on a Theological Subject, A Monograph on the Nature of the Church, A Monograph on Christianity and Contemporary Problems. These three are limited to 100,000 words each, and the prize for each is HK $1,500. Why I Am a Christian, limited to 10,000 words, HK $100; Children's Stories, 50,000 words, HK $750; A Play, on the theme Loyalty to Jesus Christ, or the theme The World Church, 25,000 words HK $375.

The formation of a Literature Sub-committee of the Malayan Christian Council, with Rev. John Fleming as Secretary, is noted, and other areas invited to follow their example.

MISSIONARY NEWS

The Rev. and Mrs. W. H. Hudspeth, formerly of the China Bible House, Shanghai, are returning to England after five years' residence in Toronto where Mr. Hudspeth has served as General Secretary of the British Foreign Bible Society in Canada.

The four Baptist missionaries under house arrest in Swatow are not prevented from getting or sending mail, and are being heard from regularly.

Mel Kennedy, former Director of the Oberlin in China Association, is now in Formosa with the Public Administration Service, which is making a survey of government agencies there. The Service is partially endowed by the Rockefeller Foundation.

David C. Davidson (4 Oxford Street, Edinburgh) gets out an occasional mimeographed bulletin GOOD WORDS giving news of ex-China missionaries from Scotland.

CHURCH NEWS

Rev. Marcus Chen, in the Oct. 11th Tien Feng, criticizes the standard Kuoyu Bible for its translation of 'the God of peace' as 'the God who gives peace'; he also thinks the word translated 'righteousness' (Chinese i or yi) should be truth (chen-li). He calls this "a deliberate attempt", by "the willing tools of imperialsim," namely the missionaries who produced the translation, "to sabotage the peace of the world." He made these discoveries as a result of studying the Russian Bible and comparing it with his own Chinese Bible.

November was Sino-Soviet Friendship Month in China. According to Tien Feng of Nov. 1, Y. T. Wu's Three Self Committee ordered all churches to "give special attention to this movement, urging the Christians to attend" its meetings.

Sept. 23, 1950 is being looked upon as the birthday of the new Christian movement in China. On Sept. 23, 1952, second anniversary celebrations were held in various places, such as Chengchow, Suiping, and Sinyang in Honan, and Ninghsiang, Hunan. In each case the occasion was utilized to organize on a union basis the local branch of the Three Self Committee. All Protestant denominations seem now able to unite, regardless of how individualistic they may have been in the past. The Chengchow meeting voted to send telegrams of greeting to Mao Tse-tung, Chu Teh and Y. T. Wu. The Ninghsiang group, consisting of a Lutheran, an Adventist, and a True Jesus congregation had a communion service together, "without the least consciousness of different mission backgrounds, or different Christian teachings, or that they were of different denominations." The Shanghai celebration was addressed by Bishops Robin Chen and Z. T. Kaung and by Chu Kwei-shen, an indigenous group leader (Ling Kung Tuan). Catholic, Buddhist and Moslem representatives were also present.

The New Hope, the new church magazine in Chengtu, seems to have gotten into difficulties from the start. Its editor, Ma Ching-ch'uan, and the assistant editor, Hsia Chu-fang, in the initial July number, and again in the August number, attacked the 'shu ling p'ai', that is, the spiritual, or Pentecostal type of churches. In contrast Ma Ching-ch'uan calls himself an exponent of the Social Gospel. Tien Feng for Nov. 1 rebuked him sharply for his contentiousness. Churches are not to criticize each other for theological or 'spiritual' reasons, but only for imperialistic sins. The policy is probably to keep peace in the camp, with a view to fostering church union, and so Editor Ma was out of step.

The Hankow publication, The New Church, for Oct. 16 has a sermon written by Ch'eng Ch'u-ku, son of Ch'eng Kuang of Hunan Bible Institute in Changsha, and graduate of Hua Chung University, on the text, "Behold, I make all things new." He says, "Dearly beloved fellow-believers, the new heaven and the new earth which we have been constantly yearning for is already here, and before our eyes. We ought never again to be confused by the imperialist visionary view of the end of the world. The socalled new heaven and new earth has suddenly as if by magic been placed before our eyes."

Rev. Yang Sao-tsung, pastor of the Shensi Kai Methodist Church in Chngtu, has been expelled from the church for reactionary activities, according to Tien Feng for Oct. 18.

The Huang Ni Kang Church in Nanking, an indigenous church of the Pentecostal type, has had to find a new place of meeting, as the old rented quarters had been sold by the owner. The other churches of Nanking helped them find a place at 1 Han Chia Hsiang, and the congregation reorganized as the Nanking Christian Church of Han Chia Hsiang. The old Huang Ni Kang Church had refused to enter the united front of the Three Self Reform Committee, but the reorganized congregation has now fallen into line.

According to letters received from a Swatow speaking Christian in Shanghai, the work in this Shanghai group has increased rather than decreased since Communist occupation. There are now four flourishing congregations there, one, which formerly met in the Szechuen Road YMCA, now meeting in the Royal Asiatic Society building on Museum Road, one out on Bubbling Well Road, one in the Chinese City, and one in Siccawei. These Christians, originally evangelized back in Swatow by American Baptists and English Presbyterians, now worship together as a Christian Church without any denominational label.

It is reported that Ku Jen-en, the evangelist who was among the first to be denounced a year and a half ago, and Robert Chen have been sentenced to ten years hard labor on the Huai River Project.

Stephen Wang, formerly principal of a Christian middle school in North China, is now working among Chinese in London. He reports that there are about 17,000 Chinese